THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Whoever is swayed by envy stands in his own light and loses possible blessings. Envy and its near relation, covetousness, have lived through centuries, and many and various are the sins these twain have begotten.*"—S. NORMAN LEE.

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## MORMON MORALS.

### MINISTER'S VIGOROUS REJOINDER.

[THE following article copied from the *Sunday Chronicle* of May 21st, 1911, will be read with interest by the readers of the *Millennial Star*.—ED.]

In recent weeks much has been heard of the alleged immoral tendencies of "Mormonism," but more than one strong note has been sounded on the other side of the discussion, and none perhaps stronger than that in a pamphlet just issued by the Rev. W. E. Ireland, M.A., of Park Green Congregational Church, Macclesfield. We reproduce below some of the more striking passages in the pamphlet:—

"Considerable interest, some excitement, and perhaps a little genuine alarm have been aroused recently on account of the presence of Mormon missionaries among us, and in some quarters these feelings have found violent expression. While it may not be possible to extinguish or even to allay the excitement, the general discussion may be made to serve a useful purpose.

"A public warning against the Mormon propaganda has been issued by our Watch Committee, and all ministers of religion are urged to bring the matters before their churches.

"One is glad to observe, and I ask you particularly to note that, in issuing the warning, the Mayor carefully dissociates himself personally from vehement denunciation of the Mormons, and therein he has acted with great discretion. He says:—'In comply-

ing with that request I offer no opinion respecting the teachings of the Mormon Church.'

"It must be plainly stated that it is not the business of the Watch Committee to discuss such opinions. For years the Mormons have had nearly a hundred legally registered places of worship in this country. They have a constitutional right to worship among us, and to preach their doctrines. If they commit any crime, they can be punished in a lawful way; but, short of that, it is the duty of the authorities to protect them in the exercise of their rights.

"It is recorded in *Urwick's Nonconformity in Cheshire*, that about the year 1792 'the members of the church and congregation at Townley Street were often in peril of their life and property, for, as Dissenters, it was taken for granted that they were *revolutionists* too, and to no purpose did they openly avow their attachment to the throne and person of the king. They were outrageously insulted as they passed through the streets on their lawful business; they were a byeword of derision as 'Calvinists' and 'Jacobins,' and their meetings for religious worship were liable to perpetual interruption, as when (for example) on one occasion, having assembled for a prayer meeting, they were compelled to extinguish the lights, and to return home, lest damage should be done to the chapel and violence be offered to themselves.'

"Under those circumstances it would be the duty of the authorities not to issue warnings against the dissenters, but against public disorder, and to defend the constitutionally guaranteed liberties of citizens, no matter how dangerous those liberties might seem.

"But it will be said that this is an immoral teaching: it justifies polygamy! Yet many well-informed and impartial authorities declare that Mormons are ceasing both to preach and practise polygamy.

"It must be remembered, however, that there is room for two opinions on the matter of polygamy. Let us, as a wise statesman once said, learn to think imperially. Polygamy is widespread in the British Empire; polygamous marriages are recognised in imperial courts of justice. There are seventy millions of Mohammedans in India alone; and it was lately announced, as interesting and significant news, that our Mohammedan fellow-subjects will soon have a beautiful and costly mosque erected in London, the capital city of the Empire. Will righteously indignant Londoners join in wrecking that mosque with stones out of consideration for London's morals? Perhaps they will have sense to reflect that those morals cannot be much worse than they are.

"Again, it is alleged that the aim of the Mormons is to allure young women into a life of slavery and virtual prostitution. If it be true, no one would regard such influences without serious misgiving; though probably very few young women will actually

be attracted by the prospect of becoming the wife of an unknown man in Utah, still less of becoming one wife among several unknown wives of an unknown man. There may be such a danger. There is danger that young women should be attracted by announcements in English newspapers that '5,000 wives are wanted' in some colony. Young women cannot be too strongly urged to use sufficient self-respect as well as common sense to treat such announcements with contempt.

"In these instances the danger, I believe, is slight, but I would refer to it as part of a larger and much more serious question. This wave of popular bigotry, not unstained by hypocrisy, should set us thinking. Whatever Mormons may do in Utah, at home and by Englishmen, womanhood is thrust down in weakness, trampled upon in brutality, and flung aside in contempt as the very mire of the streets.

"We are not in a position to cast stones at Mormons, even if the worst be true. You will find in *The Queen's Daughters*, by Dr. Kate Bushnell, and *Under the Surface*, by Dr. Laura Martindale, evidence for the following charges:—

"The British Army in India sees that each regiment is provided with so many native women for the use of soldiers, and, in recruiting, soldiers are offered the inducement of cheap licentiousness, with Government protection against the unpleasant consequences of vice. A military order was once sent to all the cantonments that in the regimental bazaars it was necessary to have a certain number of women, care must be taken that they were sufficiently attractive, and that young soldiers must be advised of the advantages provided by the Government for the safe practice of vice.

"And at home? Mrs. Bramwell Booth, writing on the victimising of young girls, gave instances which had come under her notice. A girl of twelve wronged by her sister's husband. A child of ten wronged by her father (two years' imprisonment.) A well-to-do tradesman wrongs his little daughter while the mother lies dying; the child becomes a mother at fifteen and the man was never brought to justice.

"These men might have been snaring hares and rabbits. We need public warning to our magistrates as well as to young girls.

"At one of the most celebrated maternity hospitals in London, young unmarried women are admitted for their first confinement only. I was told by one of the nurses that the vast majority are domestic servants wronged by their masters. Warn our young women? Yes! But let them, if in service, be warned against their masters; if clerks and typewriters, against managers and foremen; if travelling, against the men and women infesting every railway station and every steamer (and whom no one mobs) on the prowl to entrap any lonely girl.

"Let us warn mill-girls against employers, and against the most dangerous class of all, the idle, uncultured, unrestrained, and in-

solent sons of our moneyed classes. A very forcible and pointed warning of this kind might be drawn up. Would the Watch Committee publish it?

"Warn young girls against Utah! There are 17,000 women in Glasgow alone earning their bread by their shame; and is anyone so foolish as to think they follow that calling because they like it? There are bright-eyed and pure-hearted Irish girls coming here for service or other employment, who are trapped as soon as they land at our ports, and lured into places they never leave alive. Let the Birkenhead mob wreck such places; and then let the vicar of Heywood order the keepers of such houses to leave the town. But it is conceivable that, in some places town councillors own the property and their rents are drawn from these women's earnings.

"Have we not among us blind guides, like those of old, who choke distressingly at a gnat and swallow complacently a camel?"

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## MINUTES OF LEEDS CONFERENCE.

THE semi-annual Leeds conference was held in the Labor Church, Peckover Street, Bradford, May 28th, 1911. There were in attendance President Rudger Clawson of the European Mission, President Ernest S. Horsley, Sister Eliza B. Horsley and twenty-five traveling elders of the Leeds conference; also Elder John B. Hirst of the Sheffield conference, Elder Albert T. Smith of the Birmingham conference, Elder James W. Fitches of the Irish conference and Elders Benjamin Layton and Richard Haslam of the Manchester conference.

President Ernest S. Horsley presided. The morning session commenced at 10. Prayer by Elder Clarence E. Bohling. The sacrament was then administered by Elders Leonard H. Whipple and George O. Low, during the passing of which the Bradford choir sang, "Oh God, the Eternal Father."

President Horsley explained the purpose of our assembling here, and welcomed those present.

Elder A. H. Bowman of the Leeds branch, spoke on the persecutions suffered by those who believed the gospel in all ages; also explained the establishment of the Church of Christ in these latter days, to the truth of which he bore testimony.

Elder John B. Hirst told of his visits among his relatives and spoke forcibly on the need of revelation from God; also explained clearly the dream of Nebuchadnezzar and the interpretation by the prophet Daniel, showing the time when the gospel was to be restored.

The congregation sang "Be it my only wisdom here."

President Clawson spoke in complimentary terms of the singing and commended the spirit with which the congregation entered into it. He explained the way in which the Latter-day Saints believe in rendering sermons, viz., being lead by the Holy Spirit.

He explained the way the Lord had chosen to establish His church in these days, through the instrumentality of the Prophet Joseph Smith. He commented upon the great truths contained in the revelations given to the prophet. He read the eighty-ninth section of the Doctrine and Covenants, or what is known among the Latter-day Saints as the Word of Wisdom, giving proof that the truths brought forth in these words of the Lord to His people, are now being accepted by such great and learned men as Dr. Charles William Elliot, President of the Harvard College of America.

Benediction by Elder Thomas G. Harrison.

The afternoon session commenced at 2 p.m., three hundred and twenty-five persons being present. Prayer by Elder Fred. C. Parker. President Horsley presented the general and local authorities, who were unanimously sustained.

President Clawson said that President Horsley had now completed his mission, and was honorably released to return home. He presented the name of Elder Frederick C. Parker to succeed President Horsley. All present unanimously sustained this proposition.

Elder Thomas W. Winter of the Leeds branch, released to return home shortly, bore testimony to the truthfulness of the gospel, and showed that faith without works is dead.

Elder James W. Fitches, of the Irish conference, spoke on the mission the Apostle Paul performed both before and after his conversion.

Elder Leonard H. Whipple of the Pudsey branch, spoke on the number of religions in the world and showed the inconsistency of believing that they were all on the "straight and narrow path." He explained the plan Christ marked out and emphasized the necessity of obedience to it in order to be saved.

Singing by congregation, "What was witnessed in the heavens."

President Clawson spoke on the personality of God, showing that the belief of the Latter-day Saints, that He is a being of body, parts and passions, is upheld by the scriptures. He read the Ten Commandments and emphasized the great need of obedience to these important words of truth, also read the Lord's prayer and commented on the beautiful thoughts it contains.

Benediction by Elder Charles J. Parry.

The evening and closing session commenced at 6 o'clock, an audience of four hundred and thirty persons being present.

Prayer by Dr. George H. Higgins.

The labor and statistical report for the past seven months was then read by the clerk.

President Horsley said he had enjoyed his labors in presiding over the conference for the past two years. He thanked all for their kindness and for the support they had given him, and trusted they would be ready to do as much for President Parker.

He spoke on the blessings to be derived through the payment of tithes and offerings.

Sister Horsley, who also had labored as a missionary for the past two years, and was now honorably released to return home, bore her testimony to the truthfulness of this work, and spoke on the necessity of the ordinance of baptism.

Elder Edward C. Rich, of the Halifax branch, also honorably released, spoke on the great truths embraced in "Mormonism," which he testified to be the gospel of Christ. He showed very clearly how all blessings are predicated upon the law of obedience. He thanked all for their kindness to him in his labors among them.

The Bradford choir, under the leadership of Elder Charles J. Parry, rendered in a very pleasing manner an anthem entitled, "What are These."

President Clawson spoke on the purpose the elders have in coming to these lands, which he testified was only to teach the gospel of Christ. He commented upon the willingness of the elders to do whatever was asked of them, by proper authority, and upon the work they had done here in the past six months. He explained the conditions in Salt Lake City and read the testimonies of several non-"Mormons" in regard to the "Mormon" people. These persons, bearing testimony, had lived among the "Mormons" and had found them to be a virtuous, God-fearing people.

After singing, the benediction was pronounced by President E. S. Horsley and the conference adjourned for six months.

On Saturday, May 27th, at 2 p.m., President Clawson met with the elders in Priesthood meeting. Reports of the labors done in the past six months were given and also conditions existing in the various branches were reported by the presiding elders. Excellent advice and counsel was given by President Clawson.

CLARENCE E. BOHLING, Clerk of Conference.

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## TO-DAY.

With every rising of the sun
Think of your life as just begun.

The Past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but To-day.
Grasp it, and teach it to obey

Your will and plan. Since time began
To-day has been the friend of man.

You and To-day! A soul sublime
And the great heritage of time,

With God Himself to bind the twain,
Go forth, brave heart! Attain! attain!

*Anon. from British Weekly.*

## PRAYER AND WORSHIP.

It is our duty and privilege to know the true and living God, also that "He is a rewarder of them that diligently seek Him."

"If men do not comprehend the character of God they do not comprehend themselves."

"It is the first principle of the gospel to know for a certainty the character of God and to know that we may converse with Him as one man converses with another."

Before we can really, truly and sincerely worship we must have some conception or idea of the object to whom we present our prayers. We may not be able to comprehend God in His might and power, in His glory and intelligence; but we may know Him as He would that we should know Him—as King, Ruler and Creator.

The Savior has given the key whereby we may know more of God's will and purposes: "Our Father which art in heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done in earth as it is in heaven."

What a kind and loving Father! He has given unto all His sons and daughters the right to call Him Father, and His greatest desire is that we should know Him, love Him and keep His commandments, thereby reaping the blessings in store for the righteous, thus making His kingdom on earth as it is in heaven.

Prayer is the great secret in bringing mankind in harmony with God's will. If all would engage more frequently in prayer, humanity would be raised to a higher level. We must remember that prayer consists not in words only. The most acceptable prayers are not those that are couched in choicest language; nor those that meet the requirements of rhetoric. But the prayer that counts is uttered with the seal of the heart's desire.

When we have prayed we must remember to wait also. The more patient and insistent we are in prayer, so much more will God grant unto us when He sees fit to bestow the blessing. We must know and remember that God always hears and grants our petitions, though He often postpones the answer till His infinite wisdom determines the fittest time.

In short, the burden of the word of God is: He who prays earnestly for blessings or instructions can confidently say, Such and such blessings are actually laid up for me.

"Thus saith the wisdom of the Lord,
Bless'd is the man that hears my word:
Keeps daily watch before my gates,
And at my feet for mercy waits.

"The soul that seeks me shall obtain,
Immortal wealth and heavenly gain;
Immortal life is his reward,
Life and the favor of the Lord."

West Hartlepool. LOUIS L. ALLEN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 8, 1911.

## THE MESSAGE OF "MORMONISM."

ALTHOUGH the missionaries of the Church of Jesus Christ of Latter-day Saints have been preaching the gospel for many years in these lands, there are still grave misapprehensions in the minds of many people as to the real nature of their message. Those who are uninformed as to our principles and aims usually regard them as at least questionable, if not decidedly wrong. Some have arrayed themselves against us without even investigating the principles we teach, while others, inspired by evil motives—by malice or by hope of gain—have endeavoured to prejudice and embitter the public mind against us. All this while hundreds of our elders, leaving their homes and severing the dearest ties of life, have been spending their time and means in order to proclaim to the nations the glorious truths of the everlasting gospel.

It is indeed a glorious truth that God has spoken in this age and committed to man the gospel of Christ, with power and authority to administer in the ordinances thereof. This fact means so much to the world, that we are in duty bound to repeat it again and again. The Church of Jesus Christ of Latter-day Saints was brought into existence as a result of the restoration of the gospel to the earth, so that the principles it teaches have not had their origin in either the cunning or the wisdom of man, but in the sure word of revelation of the Eternal God. This is abundantly demonstrated by the results that have followed the proclamation of the gospel message from the beginning.

When the heavenly message came to earth it was certainly needed. What were known as Christian churches were seriously divided, and continually multiplying; the controversies of centuries as to the principles and ordinances of the gospel were still still unsettled—as they are to-day among those who reject the revelations God has given in these days. But, when communication with the heavens was re-established, then came "line upon line, precept upon precept," until at length the confused mass of religious theory and principle assumed a clear, logical and scriptural consistency.

It is no longer necessary for man to seek among the conflicting theories of his fellow-men for some ray of light or fragment of knowledge concerning God and immortality. God has clearly re-

vealed through the gospel the purpose of this earthly life and the principles through which we may obtain eternal life and exaltation. He has condescended to give unto us laws regulating our everyday life. These laws are not, like those of some religious orders, purely arbitrary ones. They agree with the nature of things, showing forth the Divine purpose, leading into the Divine harmonies, to see and know things as they really are. While many good people are earnestly seeking and toiling, hoping perchance to win the Divine favor, the Latter-day Saints have a certain knowledge of what God would have them do here and now. For He has made known unto them the particular laws or means by which, under the operation of the ordained laws of the universe, they may obtain whatever blessings they desire, whether they be of a temporal or spiritual nature. Through the medium of the gospel of Christ, which is the real message of "Mormonism," man, therefore, learns what is the will of his Heavenly Father concerning him—the principles and laws he must obey—in order to secure His blessing and approval here and an eternal inheritance in His kingdom hereafter. To learn and obey the Divine will, is to bring such light and joy to the mind and heart that they who have received it would not exchange it for all the wealth and honors of the world.

Thousands of Latter-day Saints throughout the world, who, despite persecution and temporal trials and sacrifices, have accepted the gospel of Christ and faithfully obeyed its principles, gladly testify that they have thereby received the Divine Spirit in fuller measure, giving to them greater light and peace and satisfaction than they ever before possessed; and that, come what may, they will cherish above all things the priceless treasure of their faith. Such is the message of "Mormonism," such is the secret of its power.

H. I.

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## "THY BROTHER SHALL RISE AGAIN."

(*Continued from page 350.*)

In showing who shall come up in the first resurrection, we have shown to all intents and purposes who shall have part in the second. Obviously it will be those who *do not* have part in the first, since *all* men are to be raised up, both the just and the unjust. It may be simmered down to this, however, that it will be the residue after the first resurrection; and composed of those who have heard Christ and rejected Him.

There is no more knotty question in all this broad subject, than that affecting the actual, or material unification of the body and the spirit. There is no gainsaying the fact that the scriptures teach Christ's resurrection as an example, and that when the restoration is completed, both the process and the result shall be analogous to His experiences. But the student finds himself in a

quandary before this proposition: Christ's body was inanimate for three days only, and did not have time to decompose, while the bodies of practically all the rest of mankind decay and are resolved again into the elements whence they came. How shall it be possible to restore again in the likeness of Christ's resurrection, a body that has been drowned at sea and furnished food for the fishes, or one that has been devoured by wild beasts? The question is perplexing, but if we bring into its consideration a modicum of faith, we shall be able to dispel quite satisfactorily the haziness which surrounds it. Let us refer briefly to some arguments for this process, arguments that have furnished intelligent men with some satisfaction, and which still retain this virtue in the face of the most adverse criticism, that they show the infinitude of God's constructive and creative powers. They are faith-promoting in that they produce a consciousness of His omnipotence.

The apostle Paul said: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I. Cor. 15:35-39.) St. Paul's idea seems to be that the body which is sown may act as a seed from which the new body is to grow up, but the likeness to Christ's resurrection is lacking in that He did not grow a new body, but arose with a body composed of the identical particles which He laid down. Also, it is incorrect to say "* * * that which thou sowest is not quickened, except it die." A seed that dies is not quickened, but decomposes and does not bear fruit.

Hon. William Jennings Bryan made a tour of the world some years ago and at several points in his travels delivered a lecture entitled, "The Prince of Peace." The lecture is a master-performance; and in one part refers to the phase of the resurrection which we are now considering. He says: "If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give the rosebush whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter mute and inanimate, though changed by the forces of Nature into a multitude of forms, can never die, will the spirit of man suffer annihilation, when it has paid a brief visit like a royal guest to this tenement of clay? No; I am as sure that there is another life as I am that I live to-day.

"In Cairo I secured a few grains of wheat that had slumbered for more than three thousand years in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew and all its lineal descendants planted and replanted from that time until now, its progeny would to-day be sufficiently numerous to feed the teeming millions of the world. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust."

Mr. Bryan uses very much the same argument as does St. Paul, that the dead body shall simply produce its kind after the manner of the kernel of wheat, but their analogies fail in the same point, namely, they do not take into consideration the difference between the lump of mortal clay and the kernel of grain. The mortal body that is laid in the tomb is dead, and decays wholly, while the kernel of wheat retains all the time the germ of life. Devitalize the kernal of wheat and you have an organism comparable to the body when it is bereft of the spirit. To quicken a devitalized seed, therefore, would be a process analogous to quickening a spiritless human body. That was what happened in the resurrection of Christ, and if our premise is correct, that is what will happen in the resurrection of our bodies.

The prophet Ezekiel was granted a vision of the manner in which God will raise up the dead, a vision that satisfies our idea of the actual process. Some may argue that this vision was given to show Ezekiel how scattered Israel might be gathered from all parts of the earth whither God has "sifted" them, but whether it was for this purpose or to show Ezekiel how the dead might be resurrected, it serves equally well as a vivid illustration.

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, son of man, can these bones live? And I answered, O Lord God, thou knowest. And he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of

man, and say to the wind, thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army." (Ezekiel 37: 1-10.) The vision showed the dry, devitalized bones, piled in the valley promiscuously, bones very likely separated widely from the other bones originally comprising the same frame, but through the power of God they were all properly assembled, bone to bone identically as before they were separated.

But the question still remains, How is it possible to gather in the process of resurrection, fragments of the body that has been torn and scattered? The Prophet Joseph Smith has given us a key to the solution of this question, without which it would be wellnigh impossible to proceed further. With it the door is opened to a conclusion of the whole matter. He says: "There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any supposes that any part of our bodies, that is the fundamental parts thereof, ever goes into another body, he is mistaken." Thus the fundamental parts of each human body have an identity as well as the assembled organism. When we realize this fact—which is plainly set out in the vision of Ezekiel, when our eyes are opened to it—something of the possibilities under the direction of Almighty God, begin to dawn upon us. We not only get the impression that He is *able* to do what He has promised, but we begin to perceive in a sense *how* it may be accomplished. The operation is conducted according to natural laws transcendently higher than our unaided powers can grasp, but still analogous to principles that are well known, and even elemental, in the field of present-day science. A figure that has been used in these columns only recently will answer our present purpose as an illustration:

A minted sovereign may be dissolved in acid and held in solution invisible to the naked eye. Then, by the application of a common chemical formula, every particle of the gold in the original coin can be re-assembled. If man can do this truly wonderful thing, is it impossible that God can gather the particles of every separate human system from wherever it may be when the time comes? But let us carry this example a step farther. Sovereigns, and other minted coins, contain a certain percentage of metal called alloy. Alloy is baser metal of harder texture and tends to protect the gold, which is soft, from wear and tear. Both the gold and the alloy is dissolved by the acid, but the formula for precipitating the gold does not affect the alloy. Thus what is gathered is pure gold. Now we understand what St. Paul meant, or so we take it, when he said: "So also is the resurrection of the dead. It is

sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (I. Cor. 15: 42-44.) Our bodies are laid in the tomb, full of frailties and imperfections, but the formula which God applies to reassemble the individual particles of our individual bodies, affects only the incorruptible elements: precipitates only the pure gold, and we stand forth cleansed and purged of impurities, immortal, indestructible!

Is all this beyond the bounds of possibility? We think not. If man in his acknowledged imperfection can perform the miracles which we see daily, it is easy to believe that the Creator and Framer of all things can work infinitely grander miracles by the operation of natural laws as yet untouched by man. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55: 8, 9.)

(*To be continued.*)

## FROM THE MISSION FIELD.

**Changes of Address.**—The headquarters of the Leeds conference has been changed to 104 Gladstone Street, Bradford. The headquarters of the Birmingham conference has been changed to 17 Vicarage Road, Handsworth, Birmingham.

**Releases and Departures.**—Elders S. Norman Lee and Perry D. Peters, of the British mission, have been honorably released to return home, and sailed June 3rd, 1911, per s.s. *Mauretania*. Elder Clinton Alston, of the British mission, has been honorably released to return home and sailed same day per s.s. *Arabic*. Elder Henry J. Amundsen, of the Scandinavian mission, has been honorably released and sailed for home June 6th, 1911, per s.s. *Zeeland*.

**An Interesting Communication.**—Elders Storey and Baker write from Maidstone, Kent, as follows: "A short time ago we secured a small hall and commenced holding meetings. The attendance has been small, but we hope to be able to get others interested. We attended the Men's Adult School, Easter Sunday, and had the privilege of explaining the resurrection and signs following the believer, this being the subject of their lesson. On making known our religion and mission we were requested to address them at a future meeting. This we gladly accepted and the time was appointed for April 30th. Accordingly we fulfilled the appointment, speaking on the 'Origin and History of 'Mormonism,'' the subject chosen by them. Afterwards questions were asked and

answered, occupying the remainder of the meeting. We have another appointment to speak to them on 'Mormon Doctrine,' May 14th. The clergy have been opposing us here as elsewhere. We were refused entrance to an anti-Mormon mass meeting, held April 20th, at the Church Institute, in which resolutions were passed to warn the people against marrying a 'Mormon' or emigrating to Utah under any condition or pretext. Rev. E. W. S. Jackson was the main speaker, resurrecting the Spaulding story and telling the people our articles of faith taught polygamy. We have been able, however, to answer all such attacks through the columns of the *Kent Messenger*, and owe our sincere gratitude to the editor for same. We have been granted all the fairness we could ever expect from the Maidstone paper, which is an exception to the rule. We are rejoicing in the work of the Eternal Father and the testimony we bear."

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**District Meetings.**—A very successful district meeting was held at Gateshead (Newcastle conference), on Sunday, May 21st, 1911, with President Joseph W. Clark and seven elders in attendance. At the afternoon session President Clark made some pointed remarks on the significance of the sacrament, after which the Church authorities were presented and sustained. Elder R. J. Stayner spoke on the restoration of the gospel. Said that the great reward promised for living the gospel plan will more than compensate for the persecutions which the true followers are called to undergo. President Clark said that Christ brought salvation to all, providing they keep His commandments. We shall all obtain the glory and place we have merited. In the evening a well-filled hall of saints and investigators paid excellent attention to Elders J. R. Sayer and H. C. Anderson. The former showed that the fundamental principles—faith, repentance, baptism, and the bestowal of the Holy Ghost, as taught by the Latter-day Saints, are strictly in accordance with the scriptures, and must be complied with, if we expect to enter the kingdom of heaven. Elder Anderson showed that men must be called of God in this age, for Jesus Christ is "the same yesterday, to-day, and for ever." Sister Flora Ridge and Elders H. C. Anderson and A. G. Brain added to the interest of the meetings by the rendition of several appropriate solos and a duet.

A district meeting was held at Mechanic's Hall, Eastwood (Nottingham conference), on Sunday, May 21st, 1911. Three very good meetings were held. There were present President Thomas S. Wheatley and five elders of the Nottingham conference. There were also present several members of the Nottingham choir, under the leadership of Elder A. Henson, who rendered the following anthems in a beautiful manner, "Incline Thine Ear Unto Me," "His Promise True," "Let the Mountains Shout for Joy," "The Song of the Redeemed." Elders Charles R. Welling, Milton H.

Love, Clarence T. Ward, and President Thomas S. Wheatley were the speakers. Elder Ward explained the Book of Mormon, its origin, and how needful revelation is in these last days. President Wheatley's Father, Bishop Wheatley from Utah, who is on a visit to his friends and relatives, clearly explained the various organizations of the Church, and the duties of the officers.

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**Successful Socials.**—A very successful farewell social was held at Durham House, 295 Edge Lane, May 11th, 1911, under the auspices of the members of the Birkenhead branch, in honor of Elder Harold W. Langton, who has been honorably released to return home. Elder Langton has been associated with the branch some twelve or thirteen months, during his stay in England. The hall was well filled with saints and friends who came to pay respect to their departing brother. A very pleasing program was rendered, the main feature of which was a sketch entitled, "Aunt Belinda's Burglar." Elder Langton was presented with a very pretty and useful present as a token of remembrance of the branch.

On Thursday, May 4th, 1911, the saints and friends of the Glasgow branch (Scottish conference), held a very successful social, in honor of Elders William A. Budge and William White, prior to their departure to their homes in Zion. An excellent program, consisting of songs, recitations and instrumental selections, constituted the evening's amusement. At 9:30 a very nice luncheon was served. Both elders were presented with a fine volume of "Burns' Poetical Works" by the elders, saints and friends, as a token of appreciation for their labors performed in this conference. Elder Budge was presented with a beautiful Scotch rug, by the Glasgow Branch Choir, of which organization he has been an able director for the past year. The entire affair was a grand success. All present expressed themselves as having spent a most enjoyable evening.

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## SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

### Lesson XXVII.—Pre-existence.

Text: And they who keep their first estate shall be added upon. —P. of G. P., Abraham 3: 26.

I. Meaning of the Term.

1. State of existence prior to mortal birth.
2. Sometimes spoken of as man's "first estate" in contrast to the period of mortal probation, which is called the "second estate" (P. of G. P., Abraham 3: 26; Jude 6). Known also as the stage of "primeval childhood."

II. Pre-existence of the Savior; Declared in Scripture.

1. Prior to His early birth. (a) See Isaiah 43: 11-15; 48: 16-17; 49: 26; Exodus 3: 14; 6: 3 and compare John 8: 58. (b) See P. of G. P. Moses 1: 6; 2: 1; 4: 2; 5: 7-9, 57; 6: 51, 58, 61;

7: 47, 53, 59, 60. (c) Among Book of Mormon scriptures, see I. Nephi 17: 30; 19: 10; 20: 17; 21: 26; II. Nephi 6: 18; Mosiah 3: 5; 4: 2; 13: 34, 35; 15: 1; Helaman 14: 12; III. Nephi 1: 13; Ether 3: 6-20.

2. By Christ Himself, or by His apostles in the time of the Primitive Church. (a) Among Bible scriptures see John 3: 13; 6: 33, 38, 51; 16: 28-30; 8: 58; 17: 5; also 1: 1-4, 14; and I. Peter 1: 19, 20; II. Timothy 1: 9, 10; Rev. 13: 8. (b) Among Book of Mormon scriptures see III. Nephi 9: 15-22; 11: 10, 11; compare 15: 2-8.

3. In the present dispensation (Doc. and Cov. 14: 9; 19: 1, 2; 35: 1, 2; 38: 1-5; 39: 1-3; 76: 13, 14, 19-24; 93: 1-11.)

III. Pre-existence of the Spirits of Mankind.

1. Note that the number of Israelites was known before the earthly existence of the nation (Duet. 32: 7, 8).

2. The remarkable revelation to Abraham (P. of G. P., Abraham 3: 22, 23, 26.)

3. Pre-existence understood by the apostles of old (John 9: 1-3).

4. Declared in modern revelation (Doc. and Cov. 93: 21, 23, 29, 38.)

5. Additional scriptures (Eccles. 12: 7; Hebrews 12: 9; compare Numbers 16: 22; 27: 16.)

IV. Pre-existent Spirits Fore-ordained to Earthly Ministry.

1. Christ's fore-ordination (I. Peter 1: 20.)

2. Other fore-ordinations (references III. 2, given above; see particularly B. of M., Alma 13: 3; and Romans 8: 29, 30; compare 11; 2).

3. Fore-ordination does not imply compulsion. (a) Man's free agency is inviolable. (b) God's fore-knowledge (Romans 11: 2; Acts 15: 18; Jude 4) is not the determining cause of individual destiny.

V. Spiritual Creations Other than the Spirits of Mankind.

1. Read the account of creation in Genesis 1; compare 2: 1-7.

2. Compare with the foregoing the fuller account given in Pearl of Great Price (Moses 3, particularly verses 5, 7, 9).

3. Note the word of modern revelation (Doc. and Cov. 29: 30-32.)

General reference: "The Articles of Faith," pp, 195-199.

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